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for commerce.

Other results are not probable, but certain, and these would amply repay us for the effort and the sacrifice. It is certain that a reversal of the policy pursued by our Government hitherto would remove a great scandal, and exalt Britain in the eyes of all mankind ; it is certain that it would conciliate the Chinese nation, and do more than anything else in our power to promote beneficial intercourse between the two nations ; it is certain that the contemplated step would remove two serious dangers, the danger to India of a sudden and unexpected collapse of the opium revenue at a time when it would be most inconvenient to meet it, and the danger of a rupture with China, which is always imminent so long as this scandal continues ; it is certain that such action on our part would promote the progress of civilization and Christianity, both in India and in China, that is, among half the human race. There is no limit to the far-reaching happy consequences which would certainly ensue if even now, at the eleventh hour, Britain had the moral courage to own her fault, and to cease from the perpetration of a wrong which outrages the conscience of mankind.

7
羊城勸戒土回覆

REPLY

OF THE

K'EUEN KEAE SHAY,

AN ASSOCIATION OF CHINESE INHABITANTS OF THE
CITY AND PROVINCE OF CANTON, FOR THE PRO-
MOTION OF ABSTINENCE FROM OPIUM,

TO AN

*Address from the Society for the Suppression
of the Opium Trade.*

TRANSLATED FROM THE CHINESE BY THE

REV. JOHN CHALMERS, M.A., LL.D.

SIXTH THOUSAND.

London :

DYER BROTHERS,

AMEN CORNER, PATERNOSTER ROW, LONDON, E.C.

(Price One Penny.)

PREFACE.

IN 1875 the Society for the Suppression of the Opium Trade prepared an "Address to the Chinese People," which announced the formation of the Society, explained its purpose and methods, and called upon the Chinese to prove the sincerity of their opposition to the traffic by strenuous exertions to stay the progress of the destructive habit to which it ministers. This address was admirably translated into Chinese by the Rev. John Chalmers, of the London Missionary Society, and through the aid of the missionaries extensively distributed.

Anti-Opium Societies had previously existed in China, but this Address led to the formation of new ones. Among these the K'EVEN KEAE SHAY (Exhorting to Abstinence Society), of Canton, was most active. Several magistrates and possessors of literary rank joined the Society. Petitions were addressed to the Provincial Government for the prohibition of the use of opium, and tracts and broad sheets were widely circulated, urging opium smokers to abandon the vice, and the people to combine together to seek its extirpation.

From this Association emanated the Reply now presented to the reader. It was published in Canton in the Chinese language, and has been faithfully rendered into English by Dr. Chalmers. The perusal of the document will produce a high estimate of the intelligence and moral standpoint of its authors; and cannot but overwhelm every honest Englishman, and especially every sincere Christian, with a sense of shame and loathing for the detestable policy through the mire of which the good name of our country and the honour of our religion have been dragged.



8. BUCKINGHAM

ON account of the holiday season it
September 1st. Meantime the very i

English public as an exposition of the mercantile community of Shanghai on the opium trade, it assumes a good deal more than it could prove. So far as we know, the opinion of this community on the opium traffic is in a particularly hazy and undefined condition, partly owing to what we have shown to be the case, that it has ceased to be of such interest to merchants as to make them hold clear views on the character of the trade. They know that the revenue derived from opium is necessary to the Indian Government, and could not be replaced from any source now visible to the eyes of financiers. They know also that the duty collected in China is of too great importance to the Government at Peking for it to be abandoned on moral, or, indeed, on any other grounds. They see, therefore that the necessities of two nations will prolong the opium trade, and they accept its continuance as something inevitable and which does not concern them much. But unless the conditions of the opium trade in China are altered very much, and the interests of foreign merchants in general become identified with it again, the number of Englishmen trading in China will be very small indeed who will support its continuance, when the movement for its suppression gathers such force in England as to make its existence

founded rather on the traditional
 belief that the importation of opium is
 necessary to English commerce, than
 upon the personal experiences of the
 present generation of merchants. We
 are, however, content to let things
 remain as they are. But if the interests
 of importers of British manufactures
 are injured, or their just treaty
 claims are set aside in order that more
 favourable terms for the opium trade
 may be obtained from the Tsung-tsi
 Yamen, the day when the Indian
 Government will be called on to provide
 a substitute for the opium income in the
 estimates may be greatly expedited.
 And there is a growing feeling in the
 minds of merchants that the delay in
 obtaining the ratification of the Chefoo
 Convention, and the indifference with
 which the interests of foreign mer-
 chants are treated at Peking, is altogether
 due to the pressure which the
 Indian authorities have put upon the
 Foreign Office in order to obtain
 better terms for opium. It is but a
 policy in the Indian authorities to do
 anything which may increase the
 attention now being paid by people at
 home to the connexion of the Eng-
 lish nation with the opium trade.
 The national connexion with
 possible. The national connexion with
 the opium traffic is not a dignified
 position for a great people to occupy
 putting aside altogether all considerations
 of its morality.



CALCUTTA, JUNE 25, 1881.

THE OPIUM MONOPOLY.

I.

THE general opinion in India on the subject of the opium revenue is similar to that expressed so loudly on the cotton duties, that it represents a valuable income, which is improperly attacked in England. The feeling is stronger because the receipts are so much larger,—seven millions sterling against one million. The only comfort found is in a certain belief that Englishmen will never have the heart to throw so much money out of the window. The cotton duties were surrendered, as far as they have been given up at all, slowly, reluctantly, and, as it were inch by inch, yielded to the attack of a party having a pecuniary interest in their repeal. No one has anything to gain by doing away with the opium revenue, except in the form of the satisfaction of conscientious feeling. It is hard to believe that any moral scruple could in the scale, weigh down seven millions sterling a year, that the indulgence of any sentiment could be purchased at such a price. There is hardly any part of our Indian revenue which does not come from a tainted source, and may not be made the subject of plausible attack. Our export duties are condemned as hampering the development of the resources of the country and crippling them in the competition of foreign markets; our import duties, as contrary to the principle of free trade; the salt tax, as falling on a necessary of life, depriving the very poor of an essential article of food, and putting a stop to certain trades, as that in salt-fish; the license-tax, as impossible of just assessment; the land revenue, as injurious to the progress of agriculture. It seems hardly possible that we should at any time be compelled to increase so many bad taxes in order to repeal a single impost, which does no harm in this country, whatever may be its effects in China.

It is, however, by no means wise to despise the present opium agitation in England, as if it could not possibly lead to anything. We must remember that the motive at work is precisely the same as that which animated the anti-slavery movement, and that England did in fact pay twenty millions sterling as compensation to West India planters for the loss of their slaves. In those days the belief that compensation was due where property, even of the most objectionable kind, was taken away, was stronger than it is now, when no one proposes to give Irish landlords anything for the rights to be taken from them. The proper lesson of the anti-slavery movement is that a mere moral sentiment, when it is strongly enforced by public orators, may be strong enough to move the English masses to consent to, or rather to compel, the sacrifice of enormous sums of money; but it is by no means certain that if the opium revenue were abolished, England would pay anything. And if England is not to pay, it must be acknowledged that the danger is much greater. The sacrifice of other peoples' money on a scale, however large, is one that a nation will make readily enough at the bidding of conscience. If a certain number of electors joined the movement, so as to make it worth a hundred votes or so to each candidate at a Parliamentary election, the thing would be done. Both candidates would take the pledge to avoid loss, and both parties would give in their adherence. There can be little doubt that even now some votes are to be gained in some places by attacking the opium monopoly, and none can be got anywhere by defending it. Such considerations will nowadays have greater weight than any number of despatches from a Governor-General in Council. We should say that the opium revenue must now be pronounced in danger, and that those interested in its defence, that is to say, all Indian tax-payers, should look to it.

It is, indeed, time that our house should be set in order. The objections to the opium revenue which really tell with the average English voter, who is the master of the situation and of the country, are not essential to the raising of the revenue, and may, if our action

be not too long delayed, be removed in time to save the exchequer from ruinous loss. Englishmen would never have gone out of their way to demand that the cultivation of opium should be prohibited, as no natural product is thus repressed, however liable it may be to abuse. Neither would they have had the slightest objection to a tax on opium; indeed, such an impost would be regarded with favour by moral people as a check on consumption. The objection is to the system by which Government itself is the great producer of opium, advancing the money to the ryot for the cultivation of the poppy, buying the juice from him, making it into cakes, selling it at all Government treasuries for home consumption, and disposing of it in huge quantities for export at the monthly auctions in the sale-rooms of the Board of Revenue.

The opium revenue is compared to that which other countries derive from alcoholic drinks, and defended as being of the same nature. But how would the case stand if the English Government were to buy up all the distilleries and public-houses, and to become the sole manufacturer of whisky, and the sole seller by wholesale and by retail? Our temperance friends would certainly agitate, and probably with success, maintaining that the Government was debauching the country. The opium trade may be defensible, but it is hardly a business in which the Governor-General should take part in his official capacity. If he must touch it, we should recommend that the contact should not be too close. The officers of the opium department are an excellent set of men, who, in spite of their theory that the drug is most useful, never consume any of it themselves; but it is not a pleasant spectacle to see them moving about the country, tempting cultivators with advances on the part of Government to grow the poppy, or to watch them at some station receiving the juice from thousands of clients. The Government godowns at Patna are most interesting, but those who watch the process by which the drug is made into cakes for India and balls for China, may fairly doubt if this is a business which should be performed by Government servants. An opium auction is one of the sights of Calcutta; it is seldom that one can see property worth a million sterling change hands in half-an-hour, at rates which rise and fall even during the sale itself in a manner which awakens the keenest spirit of gambling; but it is quite consistent with our ideas that a Government Secretary should preside once a month at such an auction of such an article on the account of the State? The retail sale of the drug at Government treasuries, a cake at a time, will to many seem still more anomalous. Government will not sell a bottle of gin, or brandy; why then a cake of opium?

It is said that the Government monopoly of opium is necessary, because it is comparatively easy to prevent the illicit cultivation of the poppy with its tell-tale blossom, and almost impossible to check the smuggling of the drug when once it is manufactured. But this view is a misapprehension. If the monopoly were abandoned, Government would still control the cultivation, by a system of permits as in the case of *ganja*. The conclusive proof that a system of taxing opium without manufacturing it on Government account is practicable, is to be found in the fact that it is practised. That system prevails on the Bombay side. If they can manage such things in Western India, why not in Bengal? It would be not only possible but easy to abandon the monopoly, retaining in its place a tax on the drug, according to its weight. The planters and native traders of the Patna and Ghazipur circles would almost at once take over the business of supplying the opium juice; it consists simply in advancing money in the autumn to cultivators, and receiving the article in April and May, adjusting the accounts duly. Indeed they might manage it better than the Government agents, who have had to write off enormous sums lately as irrecoverable advances. There are many traders who would undertake the work of manufacture, employing the present staff if necessary. And there would be no lack of competition for the business of storing the drug in Calcutta, or of selling it to the exporters. It may be confidently anticipated that the business would be better done in every respect by persons whose success as traders depended on it, than by the salaried officers now employed. It is, of course, difficult to forecast the effect of such a change on the revenue, but there is no more reason to fear a loss than to anticipate a gain. The duty levied would be proportionate to the average profit to Government on each chest under the present system, and the amount of the receipts would depend on the quantity manufactured. If private enterprise was successful, the demand would increase, and the revenue would gain; in the unlikely event of its failure to obtain as good results as the direct action of Government, there would be a falling off. But whether it is more or less than it is now, the opium revenue would be comparatively secure. It would be hardly open to attack simply as a tax on a pernicious drug. The Marquis of Hartington and the Liberal Government at home have pledged themselves to try to effect some such change, and if the Bengal Government is well-advised, it will not interpose the helpless objection, *non possumus*. Such a plea would not be true, in fact, nor would it be believed, but it might be taken advantage of by the enthusiastic advocates of the total suppression of the manufacture of opium. Through a pedantic attachment to a particular form of raising the revenue, our Government may altogether destroy it. There are many who will argue that, if the monopoly is bad, and the Bengal Government confesses its inability to tax opium in any other form, the cultivation of the poppy must be altogether prohibited.

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OCCASIONAL PAPER OF THE Society for the Suppression of the Opium Trade.

8, BUCKINGHAM STREET, STRAND, LONDON, W.C., AUGUST 1, 1881.

ON account of the holiday season it is thought advisable to postpone the next issue of the *Friend of China* until September 1st. Meantime the very interesting articles reproduced on this sheet will show our friends that both India and among British residents along the coast of China, a conviction is gaining ground that at least a partial triumph of our cause cannot be long averted.

The leading article of the *North China Herald* is a wholesome corrective of the letter from the Shanghai Correspondent of the *Times*, published March 31st, the one-sided representations of which caused somewhat of a flutter among half-hearted people here. When these come to perceive that the British mercantile community in the far East, through its newspaper representative, disclaims all interest in the opium-trade, and suggests that the manufacturers of Lancashire and Yorkshire are blind to their interests in suffering its continuance, they will be less disturbed by the special pleading of the *Times'* correspondent.

The advice of the *Friend of India* to the Indian Government to abandon the monopoly is a remarkable sign of the influence of our movement. We need hardly point out to our friends that this reform would by no means fulfil the purpose of our Society. We aim at doing practical good to China, and not merely at the whitewashing of the Indian Government's reputation. No change in the Indian system will suffice which leaves the trade in opium full blast, and the injustice and injury inflicted upon China the same as before. Nevertheless we cordially welcome the *Friend of India* as an ally as far as he goes, and enjoy imagining the sensation which his articles (we have only reprinted the first of three) must have produced among the opium officials.

EDITOR *FRIEND OF CHINA*.

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The N.-C. Herald and S. C. & C. Gazette. MAY 20, 1881.

The North-China Herald.

IMPARTIAL, NOT NEUTRAL

SHANGHAI, FRIDAY, MAY 20, 1881.

THE correspondent of the *Times* in this settlement has favoured the readers of that journal with a long and somewhat slipshod *résumé* of matters which have appeared in various newspapers, on the introduction of opium into China, its consumption, production within this country, and the dealings of the mandarin with the whole subject. We may allow what is said about the drug having been used by the Chinese long before its first introduction by foreigners to pass without comment. Even suppose it could be proved beyond the shadow of a doubt that the first knowledge of what must be admitted by all to be an evil-working luxury was entirely due to the English, we should not conceive any defence of them to be required from us now. No American of the present time thinks himself called on to plead excuses for former generations of his countrymen because slavery once existed in the land. The "domestic institution" was at one time necessary to the progress of the United States; and the opium traffic in China was for a long time absolutely essential to the trade which foreigners were desirous of doing with the Chinese, and the Chinese with them. Twenty-five to forty years ago opium provided the chief means of paying for the teas and silks which England and America required. Silver was often scarce, and the supplies of it were always limited, and in those days a mild panic sometimes showed itself when all kinds of evils were predicted to the Western world from the drain of silver to the East. The trade in cotton and woollen manufactures was as yet small. Opium offered the means of purchasing Chinese produce and was largely availed of, without any one in China thinking harm of themselves or of others for dealing in it. But it may be a question now, when the value of silver and of exchange has altered so much in China, and such a large market for manufactures exists in

this country, whether, under its present conditions, the opium trade is of value to English merchants. Very few, if any, genuinely English firms have had any transactions in opium for some years past. The Elgin treaty and alterations in the internal trade in China, which have resulted from the competition of the Chinese, have, practically, thrust English firms from the opium trade, and left it in the hands of a few Indian houses and native merchants. We doubt if, out of any ten English merchants of the present time, any one of them could give a quotation for opium off-hand, whereas some years ago almost all dealt in the drug, or at all events watched the market carefully day by day. When therefore, the *Times* offers the letter of its correspondent and a leader of exceptional incoherence on it, to the English public as an exposition of the views of the mercantile community of Shanghai on the opium trade, it assumes a good deal more than it could prove. So far as we know, the opinion of this community on the opium traffic is in a particularly hazy and undefined condition, partly owing to what we have shown to be the case, that it has ceased to be of such interest to merchants as to make them hold clear views on the character of the trade. They knew that the revenue derived from opium is necessary to the Indian Government, and could not be replaced from any source now visible to the eyes of financiers. They know also that the duty collected in China is of too great importance to the Government at Peking for it to be abandoned on moral, or, indeed, on any other grounds. They see, therefore that the necessities of two nations will prolong the opium trade, and they accept its continuance as something inevitable and which does not concern them much. But unless the conditions of the opium trade in China are altered very much, and the interests of foreign merchants in general become identified with it again, the number of Englishmen trading in China will be very small indeed who will support its continuance, when the movement for its suppression gathers such force in England as to make its existence

a question of high importance to either of the great political parties. And it is possible that by that time Lancashire and Yorkshire may have discovered that the opium trade is antagonistic to theirs. The state of feeling here with reference to the trade adds, in our opinion, as an additional element of insecurity to the opium revenue of the Indian Government. As a community, we are indifferent having no such personal interest in the trade as our predecessors had. No violent opposition to its extinction would proceed from European or American merchants in China, or their representatives abroad. If there is any strong opinion on the opium trade among foreigners in China, it has hitherto been dumb; and what does exist in favour of the continuance of the trade must to a large extent be founded rather on the traditional belief that the importation of opium is necessary to English commerce, than upon the personal experiences of the present generation of merchants. We are, however, content to let things remain as they are. But if the interests of importers of British manufactures are injured, or their just trade claims are set aside in order that more favourable terms for the opium trade may be obtained from the Tsung-Yamen, the day when the Indian Government will be called on to provide a substitute for the opium income in its estimates may be greatly expedited. And there is a growing feeling in the minds of merchants that the delay in obtaining the ratification of the Chefoo Convention, and the indifference with which the interests of foreign merchants are treated at Peking, is altogether due to the pressure which the Indian authorities have put upon the Foreign Office in order to obtain better terms for opium. It is a policy in the Indian authorities to anything which may increase attention now being paid by people at home to the connexion of the English nation with the opium trade in China. They should keep as quiet as possible. The national connexion with the opium traffic is not a dignified position for a great people to occupy, putting aside altogether all consideration of its morality.

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OCCASIONAL PAPER

OF THE

Suppression of the Opium Trade.

AM STREET, STRAND, LONDON, W.C., AUGUST 1, 1881.

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EDITOR *FRIEND OF CHINA*.

Herald and S. C. & C. Gazette. MAY 20, 1881.

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LI HUNG CHANG ON THE OPIUM TRADE.

The following important letter from China's greatest living statesman, is of the highest interest and importance. We bespeak for it especial attention.

"Chinese Legation, July 25.

"DEAR SIR,—I am directed by the Marquis Tsêng to forward you a letter which he has been requested to transmit to you from his Excellency the Grand Secretary Li.

"Yours very truly,

"F. Storrs Turner, Esq."

"HALLIDAY MACARTNEY.

"Viceroy's Yamen, Tientsin, China, May 24, 1881.

"SIR,—It gave me great pleasure to receive your letter dated February 25, with its several enclosures, sent on behalf of the Anglo-Oriental Society for the Suppression of the Opium Trade.

"Your society has long been known to me and many of my countrymen, and I am sure that all—save victims to the opium habit and those who have not a spark of right feeling—would unite with me in expressing a sense of gratitude for the philanthropic motives and efforts of the society in behalf of China.

"To know that so many of your countrymen have united to continually protest against the evils of the opium traffic, and thus second the efforts China has long been making to free herself from this curse, is a source of great satisfaction to my government, to whom I have communicated a copy of your letter. The sense of injury which China has so long borne with reference to opium finds some relief in the sympathy which a society like yours existing in England bespeaks.

"Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint; England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people. The ruling motive with China is to repress opium by heavy taxation everywhere; whereas with England the manifest object is to make opium cheaper, and thus increase and stimulate the demand in China.

"With motives and principles so radically opposite, it is not surprising that the discussion commenced at Chefoo in 1876 has

up to the present time been fruitless of good results. The whole record of this discussion shows that inducement and persuasion have been used in behalf of England to prevent any additional taxation of opium in China, and objections made to China exercising her undoubted right to regulate her own taxes—at least, with regard to opium.

“I may take the opportunity to assert here, once for all, that the single aim of my government in taxing opium will be in the future, as it has always been in the past, to repress the traffic—never the desire to gain revenue from such a source. Having failed to kill a serpent, who would be so rash as to nurse it in his bosom? If it be thought that China countenances the import for the revenue it brings, it should be known that my government will gladly cut off all such revenue in order to stop the import of opium. My Sovereign has never desired his empire to thrive upon the lives or infirmities of his subjects.

“In discussing opium taxation a strange concern, approaching to alarm, has been shown in behalf of China, lest she should sacrifice her revenue; and yet objection and protest are made against rates which could be fixed for collection at the ports and in the interior. The Indian Government is in the background at every official discussion of the opium traffic, and every proposed arrangement must be forced into a shape acceptable to that government and harmless to its revenues. This is not as it should be. Each government should be left free to deal with opium according to its own lights. If China, out of compassion for her people, wishes to impose heavy taxes to discountenance and repress the use of opium, the Indian Government should be equally free, if it see fit to preserve its revenue by increasing the price of its opium as the demand for it diminishes in China.

“The poppy is certainly surreptitiously grown in some parts of China, notwithstanding the laws and frequent Imperial edicts prohibiting its cultivation. Yet this unlawful cultivation no more shows that the government approves of it than other crimes committed in the Empire by lawless subjects indicate approval by the government of such crimes. In like manner, the present import duty on opium was established, not from choice, but because China submitted to the adverse decision of arms. The war must be considered as China's standing protest against legalizing such a revenue.

“My government is impressed with the necessity of making strenuous efforts to control this flood of opium before it overwhelms the whole country. The new treaty with the United States containing the prohibitory clause against opium encourages the belief

that the broad principles of justice and feelings of humanity will prevail in future relations between China and Western nations. My government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium ; and I earnestly hope that your society and all right-minded men of your country will support the efforts China is now making to escape from the thralldom of opium.

“I am, Sir, your obedient servant,

“LI HUNG CHANG.

“To F. Storrs Turner, Esq.,

Secretary to the Anglo-Oriental Society for the Suppression of
the Opium Trade, London.”

MEMORIAL BY TSO TSUNG-T'ANG.

At the present time Li Hung-chang and Tso Tsung-t'ang are the leading statesmen of China. The efforts of Tso Tsung-t'ang, the conqueror of Kashgar, to eradicate the poppy in Shensi and Kansuh have been frequently referred to. The following extract from his Memorial presented to the Throne on the occasion of his leaving the Viceroyalty to visit Peking, taken from the translation in the *North China Herald* from the *Peking Gazette*, shows his entire accordance with the anti-opium views of his great colleague:—

“He begs to report that he fortunately met with no check in his progress from Hami to Lan-chow Fu. His observations on the condition of the country along the line of route showed an air of comfort and tranquillity amongst the people that was a marked improvement on what he had noticed five years previously. More land is being brought under cultivation day by day, and the country is gradually arriving at a condition in which it will be able to support the population. White flour now costs ten *cash* a catty, and the prices of miscellaneous cereals have greatly diminished, while the granaries are amply stocked. Since the cultivation of the poppy has been prohibited, the rich land that it used to monopolize has been devoted to the growth of the cotton-plant, with the result that complaints of cold are no longer heard from those who formerly had no clothes to cover their nakedness.”

Society for the Suppression of the Opium Trade.

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REPLY OF THE K'EUEN KEAE SHAY.

[TRANSLATED FROM THE CHINESE.]

It was in the autumn of last year (1876) that we, the members of this humble Association, first saw the Address to which we now publish a reply. We then learnt for the first time that you, good gentlemen of Great Britain, had formed yourselves into a Society in London initiating a righteous movement to do away with the Opium Trade; that is, to remove a great evil, and promote good-will with a neighbouring nation. Moreover, you had addressed a letter to us in order that all might be duly sensible of the magnitude of the wrong done, and that China and the West might unite their strength for its extinction. Gentlemen, we look up to you with a profound sense of your lofty justice and magnanimity, exceeding what we ever expected to see. After this Address came under our notice, we read it again and again, with sentiments of gratitude and admiration; and we felt, as we never felt before, that the better instincts of humanity are the same all the world over, and that nature prompts men to pity and to save their neighbours in our own time as much as in the days of old. God, of a truth, has made us all with one common sense of right and wrong, without distinction of this nation or that.

The Address says, "The gentry and people in every place should make their feelings known." And again it says, "They should send their publications to our Society," or "to the Missionaries, that they may be translated into English," etc. Now China has had no lack of writers on the evils of opium. Indeed, the number of publications on this subject is beyond all computation; only they have not been sent to your honoured country, and therefore there is a general ignorance there of the true state of things, and statements are continually made to the effect that opium is useful instead of hurtful. Moreover, having never themselves witnessed how China suffers, and honestly desires to save herself from ruin, the honourable Houses of Parliament are divided in their deliberations, and the wrong cannot be righted. We are beyond measure grieved at this state of things, and therefore take this opportunity of giving the needed information to all your countrymen who have the fear of Heaven and the love of men in their hearts.

No words of ours can fully set forth the injury done by opium. We can only refer to some of the most obvious effects of the

flowing poison. 1. It squanders wealth. 2. It interrupts industry. 3. It destroys life. 4. It cramps talent. 5. It disorganizes government. 6. It enfeebles the defenders of the country. 7. It loosens the bonds of society. 8. It corrupts the morals of the people.

I. THE EFFECTS OF OPIUM.

1. Opium squanders wealth.

In the reign of Kien-lung, when opium came first into China, somewhat over 1000 chests, at \$600 per chest, were annually imported. But from that time the number of smokers daily increased, and the sales became larger and larger; so that in the time of Kia-k'ing and Tau-kwang, the quantity had grown to 20,000 or 30,000 chests; in the time of Hienfung, and T'ungchi, it was as much as 70,000 or 80,000 chests, and at present it cannot be far short of 100,000. Reckoning a chest at \$600, the drain of money for this quantity of opium amounts to a sum total of over \$50,000,000 annually. This refers only to what comes from India. The native cultivation reaches still higher figures. So that the annual expenditure in China for opium is more than a hundred millions of dollars; excluding the apparatus for smoking it. With the one exception of rice and grain, there is no commodity in our country on which more is spent than this. It is a waste of money.

2. Interrupts industry.

Our ancient kings appointed the four lawful callings—scholar, husbandman, labourer, and merchant—with the intention that there should be no unemployed vagrants, and that diligence and economy should be the rule alike in the family and in the state. But in these modern times, while the farmers indeed are industrious and rarely smoke opium, those of the other professions in large numbers go hand in hand into the delusive snare. One or two in ten are confirmed smokers, three or four are addicted to it at times, and five or six occasionally indulge. There is not one in a hundred that never smokes. If a person has fallen to the lowest depth to which opium can drag him down, he will do nothing else but smoke from month to month, and from year to year; and even if he is not entangled by it to the full extent, he will only do work by fits and starts, being rendered indifferent and lazy thereby. The consequence is that the learning of scholars is shallow, the products of labour are bad, and the outlook of the trader is all for the present moment, without regard to remoter consequences. In extreme cases they begin to sleep at daylight, and wake up at sundown. There they are prostrate on their beds, living for no purpose in the world, and content to be useless, every one of them. It interrupts industry.

3. Destroys life.

Although it is true that men have their appointed time to live, yet they may by their own act cut it short, and, whilst the use of opium at first acts upon the nerves and produces a sense of elevation, which tempts a return to it from day to day, it yet in the long run, when the appetite is confirmed, results in lassitude, constipation, indigestion, and leanness. When the body, thus emaciated, is attacked by disease, it is doubly difficult to cure. Medicine, even taken in excessive doses, will have no effect. And the springs of life being thus gradually impaired, life cannot but be shortened. Moreover, the vital stamina of the parent being already reduced to the lowest degree, the child must of necessity be weak and short-lived, or, if it survives, hard to bring up. Thus the evil diffuses itself without end. Just imagine, when in China at the present time some tens of millions have the habitual craving for opium, and their children also have to be reckoned as affected more or less by it, what a shortening of human life there must be! And the people of China are to go on in this way, being enfeebled more and more in succeeding generations! Add to all this the innumerable cases in which opium is swallowed for self destruction, year by year. Thus it destroys life.

4. Cramps talent.

Before opium came into China, of course there was poverty and hardship enough; but although the poor had to toil, the humble scholar could be clothed and fed among them, so that he could give his mind entirely to study. Thus a supply of cultivated talent was kept up to meet the demands of the family and the state. But now there are untold numbers of those young men, who might be turned to good account, gadding idly about; for it is not the men of no ability who are first besotted by opium; but, as a rule, the clever men. The usual way is for a man of rare gifts, of whom his friends say, "He will one day fill a responsible situation, and render service to his sovereign and country," when he meets with any little disappointment, to resort to the opium pipe as a solace. This being repeated till the habit is confirmed, he henceforth loves relaxation and hates work. In this way the high-mettled steed is reduced to a hack; the man's rare abilities are clean gone. Thus the affairs of the nation go to ruin. Opium cramps talent.

5. Disorganizes Government.

The affairs of the nation are apportioned out by the Imperial Government to different officers, who are placed at the head of departments. But it is impossible for them to administer these several departments without the help of subordinates. These subordinates for the most part smoke opium, and when their means fall short they have no help but to resort to deception

and extortion to replenish their purses. Therefore every one of the higher officials is imposed upon and befooled by his subordinates; and every family in the country suffers from this canker. One more opium smoker in a yamên means one more extortioner and embezzler. If the use of opium is not stopped, public-serving and law-abiding men will cease from the land; and neither inside nor outside of the yamêns will a single effort be made, amid the general infatuation caused by the drug, to rescue public affairs from ruin. It disorganizes government.

6. Enfeebles the army.

The common soldiers are like the hands and feet of the officers. The men must be strong and brave, else they are useless to guard a country. But when they once become smokers of opium, their allowances are not sufficient to meet their daily wants, nor is their strength sufficient to face the enemy. So, when there is nothing to be done, they are given up to gambling and dissipation, living upon their wits; and when there is occasion for them, their hearts quail and their courage fails them, and they refuse to advance. To say nothing of fighting a pitched battle with an enemy, if they are required even to hunt up a smuggler or a thief, they will shrink back in utter incompetency. Since the imperial soldiers, maintained at the expense of the nation, have become thus all but useless, every able general, in order to distinguish himself by meritorious service, has had either to raise volunteers or to employ his own clansmen. If then, while we are at the expense of supporting an army for thousands of days, we cannot get one morning's effective service out of them, it is no wonder if disturbances are rife everywhere on all our frontiers. Opium enfeebles our soldiery.

7. Loosens the bonds of society.

China has ever regarded the doctrine of human relationships as the very marrow of education. Even the most menial and common man among us will not lightly abandon his duty to his prince or his father, or break through the restraints imposed by these relationships. But when once a man is deluded by opium, his affections are no more bestowed upon those who have the natural claim to them, but upon the opium couch alone. Is he a minister? he knows no more that he has a prince to serve; he only knows his opium. Is he a son? he knows no more that he has a father to honour; he only knows his opium. Is he a brother, or a husband, or a friend? he knows no more brother, wife, or friend; he only knows his opium. He becomes obstinately deluded, and for the rest of his life, having lost natural affection, his best counsellors are his worst foes, and his own house becomes like an enemy's country. Parents and brothers give up all hope of him, and he is their daily grief; while his wife and children are left to weep and starve, with unexpressed indignation in their hearts. Thus the social obliga-

tions are clean swept away by opium. It loosens the bonds of society.

8. Corrupts the morals of the people.

As long as men have something honest to rely upon, they do not wish to practise imposition so as to bring themselves into disgrace and incur the odium of their fellow-men. The ancients told us no lie when they said that in order to exalt propriety and righteousness there must first be a sufficiency of food and raiment. But for the overflowing population of China the annual products of the earth are barely sufficient to meet the daily wants, and if we add to the natural difficulties of getting a living the opium pipe that robs poor people of their means, they must run short of daily food. The consequence is that the opium smoker, as his funds get lower and lower, is thrown more and more back upon his mental resources. Knowing well that, with his enervated body, he cannot work for a living, he devises hundreds of cunning schemes, and makes his livelihood by a system of swindling. Whatever will profit himself to the injury of other people, no matter how much violence it may do to the Divine law and the human conscience, he will do without a scruple. From Kienlung until now scarcely a hundred years have elapsed, but the deterioration of common morality has been incessant during all that period. In out-of-the-way places, where comparatively few smoke, the virtue of former times is still not gone entirely; but in cities and marts of trade, where smoking is more prevalent, the corruption of morality is notorious. Human affairs are hastening on to one consummation of falsehood and hypocrisy, and there is no turning them back. Opium corrupts the morals of the people.

The evil beyond description.

The above is a true and unadorned statement of facts. Everything we have said can be substantiated if need be. If we are told to let things go on as they are going, then there is no remedy and no salvation for China; and as we think of it in the stillness of night, well may our tears flow down unbidden, and our voices sink to sobs. Oh, it makes the blood run cold! And we want, in this our extremity, to ask the question of High Heaven, what unknown crime or atrocity the Chinese people have committed beyond all others, that they are doomed to suffer thus? To quote from one of our countrymen writing on this subject:—"From the creation of heaven and earth until now, throughout all the great continents of the world, nothing has been found to compare with opium as a tremendous and persistent means of destruction, a torture and a poison to mankind. The burying alive of 400,000 men at Changp'ing,¹ and

¹ A terrible massacre of the army of Chao, one of the kingdoms into which China was then divided, by the King of Tsin, B.C. 260. By the great inundation a Chinese tradition of the deluge is perhaps referred to.

the great inundation, which lasted for a full generation, come short of this." Oh, men of England, is it not far worse than it is represented to be in your Address?

The worst of vices.

The Chinese, whenever they speak of the different forms of human degradation, are sure to mention these four: lasciviousness, gambling, drinking, and smoking. The words are but too familiar even to women and children. But though the four are placed on a par, speaking calmly and impartially, smoking, that is opium smoking, must be confessed to be the deepest degradation of all. As for the first, it is common to all nations more or less; at least China has no monopoly of it. Gambling again, though excessive amongst us, may be stopped at once, and has been stopped partially; and drinking in China is rather more moderate than in foreign lands. But here opium smoking takes possession of men like a familiar demon which cannot be driven out. China alone suffers from it, and as she has all the scath, so she gets all the scorn. In China if any one has a grudge against another, he can think of no better way of revenge than to tempt some of his enemy's relatives to smoke opium.

From the above statement some of the evil effects of opium may be imagined; but it is a pity that England is so many thousand miles away, so that you cannot see the emaciated and forlorn aspect of the smokers, or hear the wail of reproach that comes from their wives and children; and you know neither the degrading thoughts that fill their breasts, nor the outward misery that they endure. Could your countrymen but be made to hear, and see, and feel it all, they would, one and all, gnash their teeth in indignation, and long to bring it to a speedy end.

II. REPLIES TO APOLOGIES FOR THE TRADE.

Opium as a medicine.

Again the Address says, "At first both English and Chinese merchants bought and sold the drug (as medicine), only seeing the golden profit and not the evil consequences." But although there is reason in this, and opium is a valuable medicine in many complaints, as pains, coughs, diarrhoea, vomiting, and the like, yet this use of it has only been made in foreign countries, never in China. With the exception of its use for smoking, the Chinese know nothing whatever of its medicinal qualities or what virtue it has. Look through the thousands of Chinese medical books, and you will find that opium is never named in any prescription; search thousands of Chinese drug-shops, and you will find that not one of them sells opium; ask thousands of Chinese doctors, and they will all tell you they never use opium for healing purposes. For these hundred years that it has been coming into the country, who has ever received benefit

from it? There are not a few of your countrymen engaged in business in China; let them institute an inquiry, and they will find it as we say. If it were indeed true that there is a mixture of good and bad effects, it might be left to individuals to choose between them; but seeing that no benefit is derived from it, but harm only, how can those who, from love of gain and disregard of righteousness, cultivate and sell opium plead this as an excuse?

Its infatuating power.

"But," they will say, "since opium is such an injurious thing, why do the Chinese smoke it and even cultivate it?" To this we reply, gentlemen, are you not aware that in China the craving for opium is even more intense than that for ardent spirits among yourselves? That which best suits the natural disposition most easily gains power over the individual; and foolish men without forethought will recklessly yield to a present attraction and seek their own destruction, just as the moth seeks the candle. When bent on self indulgence, what care they for consequences? And with regard to the native cultivation of the poppy, it is easily accounted for, if you consider that there are multitudes of unprincipled persons hearing constantly of the large profits derived from the cultivation in India, who naturally conceive a desire to follow the example set them, and get their share of the wealth, so that foreigners may not run away with it all. It is needless to remark how prevalent the love of gain is everywhere in the world, or how unreasonable it is to expect that everybody in China should think of righteousness when he sees a good speculation.

Opium forced upon China.

But perhaps some will say, "Why does not the Emperor of China, having despotic power, prohibit at once the smoking and the cultivation of opium?" To such again we reply, Are you not aware that in the eighth and ninth years of Hienfung, the British Minister, in making the treaty, insisted that the prohibition of opium should be abolished, and that the trade should be legalised? Seeing then that it was no longer possible to prevent the influx of opium into the ports, and the prohibition was taken off there, where was the practicability of prohibiting it in the interior? In the reign of Taukwang there were issued most stringent prohibitions: sellers were to be beheaded, and smokers reserved for strangling. Still opium was smuggled into the ports, so that it was found impossible to carry out the prohibition in the country; for if the fountain is not purified, to rectify the streams is vain. Then the prohibition of cultivation has stood on the statute book all along unaltered, but the officers have not been exerting themselves to do their duty, and, as usual, the people have trifled with the law. But now, suppose for a moment that China were able to prevent entirely the

native growth of the poppy, and the foreign drug were to flow in as before. If there were no reduction of the consumption, the sales from India would be doubled, so that with a lax enforcement of the prohibition something like half the money spent on opium remains in China, whereas, with a vigorous prohibition, all that enormous wealth would be driven away to foreign lands. It is then evident that for China to prohibit native cultivation of poppies, and not at the same time prohibit smoking, would be a fool's policy. And the conclusion is inevitable, that unless China and Great Britain combine their strength and simultaneously prohibit, no effective policy is possible.

III. ARGUMENTS FOR THE SUPPRESSION OF THE TRADE.

The high character of Great Britain.

Great Britain has already set noble examples to the world of justice and of humanity, helping the weak and raising the fallen, grudging no expense of money to emancipate the negro slaves, sacrificing whole battalions of soldiers to save Turkey, interposing her righteous hand to stop the Macao coolie trade, and mediating between China and Japan to preserve the peace. These things command the respect of the whole world, and China in particular is laid under deep obligations to your honoured country, the fame of which would be unsullied but for this one thing, the traffic in opium, which still remains a cause of dissatisfaction and regret to mankind. Though it may be said that the love of the Chinese for opium is no concern of other nations, and if they suffer by their own act it is no one else's fault, yet since the article comes from the British dominions Great Britain cannot quite disclaim all connection with it.

The trade contrary to the Bible.

The New Testament teaches men to have no fellowship with evil. Now here are the Chinese being ruined by opium, which your Government cultivates in India, and sells for exportation to China. The Chinese are doing an evil thing, and your Government is encouraging it. Yea, is it not the case that English merchants actually bring the drug here from India? Are they sincere Christian men that do this? Suppose the case reversed, and that some other nation had a poisonous article which was injurious to Great Britain. We know well Great Britain would not suffer it to be brought to her own detriment. And if you would object to its being brought, you ought equally to object to its being sent to hurt others. The New Testament says again, "Whatsoever ye would that men should do unto you, do ye even so unto them." Is it possible that the instruction of the Saviour has never yet reached the ear of your honoured country?

Are we told that there is no intention of injuring China by the traffic in opium, and that the sole object is to make money for

the good of your country and people? We again quote the New Testament: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts;" and, "The love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Your honoured country has long heard the gospel. Is it for the better understanding of it that its rules are violated?

But perhaps preaching is stale, so we will confine our attention to the utilitarian bearings of the opium trade, and leave the right and wrong of it alone. "Let him get who has the chance, and let him do who dares." Others may sink or swim, may drown or burn, for that matter. Leave them out of the count altogether.

A breach of International Friendship.

Great Britain and China are said to be friendly nations, are they not? It is still the rule to love our neighbours as ourselves, is it not? What will other nations think of the British? Should there be by-and-by any violation of international law by another power to her detriment after this, will Great Britain be able, on the simple ground of impartial reason, and injustice, and forbearance, to ward off the wrong from herself? It may be worth while to give a little timely consideration to this, as wise men look far ahead.

When we, the members of this humble Association, first heard of the two Houses of Parliament discussing the suppression of the opium trade, our hearts were rejoiced. We only hoped the thing would be done speedily, and night and day dreaded its possible delay. For at the present juncture, when China's resources are already exhausted, if still the opium comes, we shall have poverty added to poverty; when the body is already feeble, if still the opium comes, we shall have weakness added to weakness; when the heart is already corrupted, if still the opium comes, we shall have corruption upon corruption. Some tens of millions of human beings in distress are looking on tiptoe, with outstretched necks, for salvation to come from you, O just and benevolent men of England! If not for the good or honour of your country, then for mercy's sake do this good deed now, to save a people; and the rescued millions shall themselves be your great reward.

A danger to Great Britain.

But there is still another aspect of the question. If the opium trade is not suppressed, not only will this nation, which is on terms of friendship with Great Britain, suffer, but Great Britain herself will suffer too. The object of the treaty between your country and China is to maintain a perpetual peace and amity between the two countries, which is not to be disturbed on the

one side or on the other. But, because of opium coming to China, the people say that Great Britain, instead of having good-will towards us, has a secret desire to ruin us by this poison. Therefore they continue to cherish indignation in their hearts, and to look with hatred and suspicion upon you. Undoubtedly much of the unfriendliness between Chinese and foreigners arises from this, and herein lies one disadvantage to Great Britain.

Injures legitimate commerce.

Again, the prosperity of your honoured country depends upon its trade, and your hope lies in finding a good market for your manufactures of brass and iron, and woollen and cotton goods. But whilst China is impoverished by the sale of opium, where are the means to come from of purchasing other goods? An unnatural fulness in one place of necessity implies depletion in another. Therefore the amount of legitimate trade in the ports of China is by no means equal to that of other nations; and merchants who confine themselves to that find it hard to realize profits. This is a second disadvantage to Great Britain.

Makes Englishmen unpopular.

Since the removal of the restrictions from the opium trade, the profits accruing therefrom have been shared only by a few of your countrymen resident in China; while the rest, who have been pursuing other lawful callings, are, by the Chinese, mixed up with them and all tarred with the same brush. Thus, through the greed of gain on the part of one or two, the whole nation gets a bad name. Even the Mahomedan races, who also do a large trade in opium, do not bear their share of the odium from the Chinese, but it all falls upon your honoured country. So that, while others divide the profits with you, you bear all the reproach. This is a third disadvantage to Great Britain.

Obstructs Missionary work.

Finally, your countrymen come here to preach the gospel; and their object is to make many converts, and thus spread abroad the love of God to men. But their hearers continually ask, "Why don't you go home and exhort your own people not to sell opium, since you are so bent on exhortation?" And it is impossible for the missionaries entirely to stop their mouths. On this account not only are few converts made, but the whole Christian doctrine is suspected to be an imposition. Thus the zeal of your missionaries is wasted, which is a fourth disadvantage to your own country arising from the opium trade.

Seeing then that this one paltry article, opium, is productive of so much mischief, both to Chinese and to foreigners, what need is there of any further argument to prove that it ought to be prohibited? It is utterly indefensible.

Let then the good men of Great Britain, with all-embracing brotherly kindness and charity, make it their object to rescue their fellow-men, as it were from the water and from the gallows. Let all thoughts of praise or blame be laid aside for the present on the one side and on the other ; and while China and the West unite their strength, let all suspicions and aversions vanish, so that Indian opium may come no more to China for ever and ever. If it must come as a medicine, let it be compounded with other medicines, or made up into pills, or into powders, or into tinctures, before it arrives in this country, to preclude the possibility of its being smoked, and thus doing harm to the Chinese people. But, above all things, beware of stopping short in the middle of this righteous movement so happily initiated, and of thus miserably disappointing the bright hopes excited in the minds of the Chinese.

IV. OPPOSITION OF THE CHINESE GOVERNMENT TO OPIUM.

Commissioner Lin's effort.

When the Address before us says, "from that time to this the Government of China has made no resolute effort to stop the importation," it makes a statement which is scarcely according to facts. At the time referred to, when Commissioner Lin communicated to the Hong merchants the edict prohibiting the entrance of opium into China, not only was violation of the law visited with condign punishment, but even a stoppage of foreign trade and a breach of the peace with foreigners was nothing accounted of. This may be called a very "resolute effort." He only failed through over zeal and precipitancy. For at that time the high officers of China were quite unacquainted with foreign affairs, and when they once saw the effect of an outbreak of hostilities they dreaded another, as birds dread the fatal arrow, and avoided the prohibition of opium as the birds avoid the path of the huntsman ; lest by any means they should commit the crime of bringing on another war with the foreigner. In this way they came to admit opium into the country, and to forbid it no more. But from that day to this there have not been wanting heroic men in retired places, who have continued to do their best endeavour for the suppression of this evil ; although the powers that be are much too high and mighty for their influence to reach. Whereas the Address says, "it is necessary that the Chinese Government and people should prove the sincerity of their opposition to the opium trade," be it known that, from Kienlung until now, China has ever had the unchanged desire to suppress the opium trade ; but because, in framing the treaty, China was forced, in compliance with the request of your honoured country's minister, to place opium on the tariff, therefore the Chinese Government had no help but administer according to the treaty. But verily her sincere opposition to the trade has

not been forgotten by China for a single day. Permit us to call your attention to the following:—

Recent decree against the poppy.

“September 26th, 1876. A decree based upon a memorial from Pao Yüan-shên, Governor of Shansi, requesting that the cultivation of the poppy plant be stringently prohibited, and regulations established for the reward and punishment of officials in connection with this matter. The growth of the poppy plant is rigorously prohibited by law; but notwithstanding this, the practice of its cultivation has of late become common throughout the empire, greatly to the detriment of the food supply of the people. The district authorities are inactive in enforcing the prohibition, looking upon it as a mere matter of routine; and there are even cases in which they accept a fee for relaxing the interdict, which they turn to account for their own selfish purposes, with abuses innumerable as the result. We command, hereby, the Governors-General and Governors of all the provinces to issue stringent instructions to their subordinates, requiring them to use active efforts toward the enforcement of the interdict. In the event of any continuance of the disregard of orders hitherto prevailing, let the offenders be denounced for punishment. Let the proper Board likewise reiterate the tenor of the law as heretofore established, and circulate the same among the provinces, to the end that the lower class may have a warning set before them; and let regulations be framed with a view to the bestowal of rewards upon such officials as enforce the interdict with vigour, and punishment be meted out to those who are inactive or corrupt. Let this edict be promulgated for the information of all.”

We have only to remark on this, that if the imperial Government continues so rigorously to prohibit the home cultivation of opium, it would, if it could, prohibit the foreign importation of it as well; and it is manifest that nothing in the world prevents the immediate promulgation of a prohibitive decree from the throne, but this clause still remaining in the treaty with Great Britain. Here then is proof supplied by the Chinese Government of the “sincerity of its opposition to the opium trade.”

V. ACTION IN RESPONSE TO THE ENGLISH ADDRESS.

Anti-opium Societies formed.

When the Address first arrived from your honoured country, the (Protestant) converts in Canton at once united themselves into an anti-opium society, and published placards and broad sheets exhorting people to abstain both from selling and from smoking the drug; and also advising other classes to follow their example in taking repressive measures. Then the members of this humble Association, on seeing the same, also formed a

union of the literati and elders under the name of "The Association for the Promotion of Abstinence."

Petitions.

We have petitioned successively the Viceroy, Governor, and Judge; and from these high officers we have obtained the promise that orders shall be issued to close the opium-smoking saloons and all public exhibition of lamps and smoking couches to tempt the people. At the same time we learn that the Chinese in Hong Kong have also combined to form a similar association; and in other places such benevolent societies are gradually being formed. This proves that the people also are sincere in their opposition to the opium trade.

Chinese suspicions.

But, gentlemen, if you have not the satisfaction of hearing that these societies have been simultaneously formed all over the country in every province and in every city, there are reasons for this which we must explain. Some doubt the genuineness of the Address issued under your names. Others are concerned about the 20,000,000 taels of Indian revenue, lest haply your honoured country might exact indemnity for the loss of that. These weak and doubting souls hold back others who have more courage and faith. We hear it constantly said that for Great Britain, that makes such enormous profits by the opium trade, to be desirous of stopping it and thereby cutting off her revenue, is a simple impossibility. Moreover, it is not at all likely that in every province and city and village in the empire they have even seen your Address. And if they have seen it, owing to its emanating from the mission chapels, they have suspected it to be a forgery on the part of the converts, or have not put much faith in it. Therefore the action taken as yet in the way of establishing societies is comparatively insignificant and limited. Our Association, besides petitioning the authorities, takes every opportunity of conversing with the people on this subject, and we are scorned and ridiculed by the majority as misguided enthusiasts. They have no faith in the professions of the Address, and we have at present no means of bringing home conviction to their minds. So then it is not your honoured country alone that stands in need of proof that the other is sincerely opposed to the opium trade.

England must prove her sincerity.

If Great Britain is desirous to carry through this noble enterprise, it is necessary that she should prove her sincerity to the Chinese people. The most excellent way would be to request her Britannic Majesty's minister at Peking to go to the Foreign Office, and confer with the princes there as to the removal of opium from the tariff of China. Then there would be a representation made to the emperor on the subject, and an edict published in the

Gazette, which would be seen all over the eighteen provinces. The next best way would be to entrust the consuls at the different ports to communicate with viceroys and governors, asking them to send up a representation to the Emperor, stating that there exists in your honoured country a desire to prohibit opium; and to issue proclamations to the same effect. If neither of these things are practicable in the meantime, then let there be established at Peking, Shanghai, Canton and other places, "Abstinence Halls" after the manner of the mission chapels, where public lectures on the suppression of the evils of opium, and exhortations to people not to smoke it, may be delivered. Either an agent might be sent from London to superintend this business, or it might be entrusted to the missionaries on the spot. Only let it be distinctly expressed that it is undertaken in the name of the Society for the Suppression of the Opium Trade, and let the Address of the Society be gratuitously distributed, in order to convince all comers that the desire on the part of Great Britain to suppress the trade is sincere. Then the hearts of the Chinese are sure to be gratefully moved, and there will be vigorous action on the part of all who have any inclination to do good in the world. All such, when their eyes are opened and their courage stimulated by you, will do their very utmost, and an attitude of suspicion need no more be assumed. We shall have governors and governed uniting their strength for the relief of the wretched, and the near prospect of a consummation worth the trouble of wiping our eyes to see. If you merely establish a society in London, who, in China, will be aware of its existence? Or if you do no more than depute the missionaries to distribute your book, which people suspect to be a forgery, your labours cannot but be in vain, and the impulse to do good to mankind which exists in your honoured country will prove abortive. We humbly beg of you to make haste, and try every possible method, for the salvation of our pitiable country from the flowing poison of opium. And withal be considerate of us Chinese, who cannot so easily originate or carry on a public movement of this kind as you can, and, on this account, be only the more energetic and united to the last. Let those who do not know the magnitude of the evil make diligent inquiry in regard to it; and let those who do know warn all men of business coming to China in future, to avoid making a gain of opium. And if the British Government in India should abandon the cultivation of the poppy for the sake of good-will towards a neighbouring nation, and thus "encourage the beneficial use and restrain the abuse of things," surely the praise of such a deed will resound to earth's remotest end.

VI. CONCLUDING APPEAL.

The abundance and riches of British trade with all the nations of the earth surpasses that of China tenfold, and it is only right that Great Britain should be more magnificent and abundant in

good deeds. Mankind expect this; and moreover the deeds of your honoured country have ever been illustrious and noble. Why then let this trade remain as the one exceptional case to tarnish your bright fame, when, as it seems to us, it might justly be done away with in a single day?

The Indian opium revenue.

We are not forgetful of the difficulty arising from a deficit of the Indian revenue; but the Indian revenue is not all derived from opium. Only a sixth or a seventh part of it is so derived. If the land set free from opium cultivation were planted with any other useful thing, it might still realize a considerable sum. If the men no longer employed in this cultivation were set to some other work, they might still supplement the revenue to a great extent. And, supposing that after all there were a deficit of one tenth, and a danger of running into debt to that extent, it seems to us that cutting off a tenth from every item of the annual expenditure would not ruin the Indian empire. And if we grant that it is impossible for the Government all at once to cut off this source of supply, then let it be done gradually, say in three years, or at the longest in five, after the lapse of which period there should be no more cultivation of poppies. Then there would still be a day coming when the poison would cease to flow, and India would be allowed time to recover from the embarrassment arising from its stoppage, and find out other means of supplying the deficiency caused thereby. This is a feasible method. The only fear is that unforeseen changes might take place in the meantime to render the measure abortive. There is nothing like prompt and decisive action, for the deficiency or otherwise of the revenue of a country depends more on its being in a state of peace or war than on its wealth or poverty. In a time of general peace, though the income may be small, it will be possible to make it cover all demands; but when war does come, the richest state may speedily be reduced to poverty by it.

Divine government of the World.

We recognise, gentlemen, as we know you do, the great truth that there is an unseen Being who holds in His silent grasp the powers that be; and Jesus has said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." If then indeed the men of your honourable country do prefer righteousness to wealth, and are willing to prohibit this opium, in order to revive our weary people, then shall Chinamen rise up and call you blessed, and your praises shall be celebrated by us till they reach the ears of God Almighty. The British Empire will surely then be blessed in all her colonies and possessions; surely peace and prosperity will ever reign in all her borders; she will always receive more of benefits than she confers, and never lack any good thing.

Retribution threatened.

But if it is to be otherwise: if she will relentlessly permit China to be beggared and famished, if she will, most unfairly to China, continue to send to her shores that virulent poison, opium, in exchange for her wholesome tea and useful silk, then according to every principle of reason it is unjust. In order to benefit her own possessions, she does a grievous wrong to a friendly power. But to seek gain at all hazards, and so lightly incur the odium of her neighbours, of a surety cannot result in benefit. Good faith and fair play are not without honour in China; and though she may not call out an army to punish the offence, yet when her people are reduced to the last extremity there is no saying what expedients may be resorted to. Suppose, for example, that strict prohibitions should suddenly be issued, and that all who smoke opium should be excluded from office, and from public examinations, and from holding property, like play-actors, and underlings, and other outcasts; the people are not such complete fools as to descend contentedly to this degradation, and the consumption of Indian opium might cease. In that case, or in fact in any case, how can Great Britain manage to enjoy her profits in perpetuity? But there is no comparison between an ultimate resort to prohibition on the part of China with endless mutual heartburnings, and a spontaneous movement on the part of Englishmen, which would be hailed with joy and cordially acquiesced in, both in China and out of it.

Oh, surely every nation has its own ideas of what is just and fair! And what people is there on earth that would be content to go straight down to perdition?

We have, as it were, all one parentage. Why then make so much of the dykes or ditches that separate us! Oh, good gentlemen of Britain, if you will but give our case your best consideration, happy, happy, will it be for all concerned!

The following are some of the names on the List of Members of the K'euén Keae Shay:—

T'ONG TAK-TSUN,	District Magistrate of Kin Shan, Kiang Su;
AU-YEUNG KAI,	District Magistrate of Ting Yau, Kiang Su;
T'AM HAI-KUN,	District Magistrate of Noi-Kong, Sz-chuen;
TO CH'I-FAN,	a Graduate ranked in the first class;
AU-YEUNG-MING,	Chief Secretary to the Salt-Tax Commissioners of Kiang-nàn;
	etc., etc.







